11: Haguénauer--43-44 T-3 (no date) 1929 Formosan Aborigines
116, 156, 183 Atayal

The savage does not reason to any great extent, although he shows initiative during a hunt or a battle. But his other actions are governed by tradition, or by the command of the village chieftain. The science of the Tayal is purely empirical, and it is limited to a few observations concerning atmospheric phenomena, the properties of certain plants and the habits of the wild animals. If the intellectual life of the Tayal is on such a low plane, it is not because they are entirely absorbed by the necessities of their vegetative life; it is rather that they do not see any need for thinking. If you ask a Tayal a question, he will give you the traditional [44] answer which he got from his ancestors. He never tries to explain anything.

22: Wiedfeldt--30 F-5 (1913) 1914 Formosan Aborigines
183 Atayal

In the Atayal concept, the members of the tribe are the only ones who should be protected. They are permitted to hunt only savages of other tribes, Japanese, and Chinese, and quite understandably, Europeans, but the number of these is very small.

22: Wiedfeldt--40 [2] F-5 (1913) 1914 Formosan Aborigines
116, 183, 626, 671 Atayal

There is no Atayal system of laws, in the modern sense of the word, for the fall of man in the development of laws, as Savigny calls the codification of legal usages, has not yet made its appearance in these tribes which can not write. For all that, they do not act with complete freedom of the will in their legal paradise, but move in the fixed grooves of traditional and generally observed rules which govern their relations with each other, not merely in the case of infractions of the legal usage, but in their community life as a whole.

22: Wiedfeldt--40 [3] F-5 (1913) 1914 Formosan Aborigines
116, 183, 627, 684 Atayal

An Atayal, unlike a modern cuckold, can not disregard this offence, but the clan, with its strict conception of marriage, will demand that the offence be punished, and if need be, will intervene in his place. Their simple and consistent legal principles are part of the flesh and blood of every Atayal, and are apparently more closely observed and less frequently violated than the individual regulations which are turned out by our parliamentary paragraph factories, which are a matter of concern to virtually only the parties interested for the moment. The penal law, civil law, and legal procedure of the Atayals, if I may be permitted to use these terms for the sake of brevity, could be put into the form of laws, if it were worth the trouble, and if, in so doing, their most characteristic features would not be lost. For this entire legal system consists of nothing but basic principles, from which one may safely deduce the necessary procedure for every individual case.

34: Del Re--19-20 U-4 (no date) No Date Formosan Aborigines
116, 619, 621, 183, 577, 421, 437 Yami

"The above [MLB: reluctance of Yami youths to enter government service] follows naturally from the basic principle of [20] their community life, namely that all members of the tribe have full and equal rights and freedom of action limited only by tribal custom which represents the collective will of the community freely accepted by and identifired with that of the individual. This also finds practical expression in their communal attitude towards all except a very few strictly personal belongings such as small canoes and ornaments. Everything else is held in common by the village. Uncultivated land, or land that has ceased to be cultivated, is the property of the community, but anyone who so wishes may take and cultivate it and in this sense it may be called his. Should he allow it to run wild, however, he cannot prevent another from cultivating it and enjoying its fruits. The large canoes and articles of clothing are also communal. In the event of a native wishing for something in the temporary possession of another he need only ask the present owner for it, but is in turn expected, as a matter of course, to do likewise. Such transactions are not necessarily in the nature of an exchange nor is a regular system of barter practised except for goods from outside."

34: Del Re--20-23 U-4 (no date) No Date Formosan Aborigines
116, 183, 421, 577, 627, 777 Yami

"The real secret of the smooth working of their system of life may be attributed to the absence of any selfish possessive feeling in respect of things and persons based on deep-rooted 'natural' ethical principles which allow the reciprocal claims of the individual and the community to be harmoniously adjusted in a spirit of freedom and equality. An illuminating instance of [pages 21 and 22 contain illustrations] [23] the application of these principles (6) is seen in the custom, which still persists though

6. According to VF (Pt. I, p. 9) community of property is not usual among other Formosan savages.

frowned upon by the police, of settling every community dispute by means of a wrestling match followed, in cases where the two parties are not satisfied, by a bloodless duel. When this occurs, the two opponents armed with bamboo lances and wearing rattan armour proceed to the seashore accompanied by their seconds and there fight it out. It rarely happens that either is seriously injured or killed, because this would be considered highly unlucky and must therefore be avoided."

34: Del Re--29-30 U-4 (no date) No Date Formosan Aborigines
116, 586, 595, 562, 831, 183 Yami

"The Yami are strictly monogamous in so far as they may only have one wife at a time. Divorce, however, is easy and merely determined by the wish of the party concerned, nor does it carry any stigma for the woman who, in this respect, has equal rights with the man. There are among the islanders women who have been divorced as [30] many as fifteen times. Contrary to what might be thought, this does not lead to laxity of morals. The level of morality in this tribe is very high notwithstanding, or perhaps because of, the conspicuous absence of any sense of moral or social guilt attached to sexual intercourse."